THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire*" (MATT. 3: 10).

No. 4, Vol. LXXIX. Thursday, January 25, 1917. Price One Penny.

THE DESTINY OF THE AMERICAN NATION DECLARED BY PROPHECY.

BY DR. JAMES E. TALMAGE.

THE commanding position of the United States among the world powers, and the prominent place the American nation is to maintain as the exponent and champion of human rights, were foreseen and predicted centuries before the beginning of the Christian era. Such is the Book of Mormon record.

The Prophet Nephi was one of the original company, who, under the leadership of his father Lehi, left Jerusalem in the year 600 B.C., and journeyed to the Arabian shore, thence voyaging to the American continent in a vessel they had constructed, as, centuries earlier, Noah had built an ark, under divine guidance. A few decades after the arrival of the colony on "the promised land," the people were divided through contention; and opposing factions developed under the leadership of Nephi and his senior brother, Laman. These in time came to be known as Nephites and Lamanites, respectively.

The Nephites followed a progressive life, cultivated the useful arts, and made record of the more important facts of their history. Part of the Nephite record is before the world to-day in modern translation, as the Book of Mormon. The Lamanites followed a nomadic career, and came to depend almost entirely upon war and the chase for subsistence. They degenerated as to the usages of civilization, and, under the specific curse of God, developed a dark, ruddy skin. Their benighted descendants were found by Columbus, and are to-day known as the American Indians.

In the early stages of their exodus, while the travelers were journeying seaward through the deserts of Arabia, the Lord

revealed unto Nephi many things concerning the future of his people. That a part of the posterity of his brethren would be smitten by the righteous wrath of God was specifically shown, as was the fact that the nation, into which the little company was to develop, would be isolated beyond the seas from all other peoples. Thus runs the account of the revelation to Nephi the prophet, the events being chronicled in the past tense as though already accomplished:

"And it came to pass that I looked and beheld many waters; and they divided the Gentiles from the seed of my brethren. And it came to pass that the angel said unto me, Behold the wrath of God is upon the seed of thy brethren. And I looked and beheld a man among the Gentiles who was separated from the seed of my brethren by the many waters; and I beheld the Spirit of God, that it came down and wrought upon the man; and he went forth upon the many waters, even unto the seed of my brethren, who were in the promised land" (I. Nephi 13: 10-12).

Lehi and his people were Jews; all other nations are designated in the Book of Mormon as Gentiles. As later parts of the record make plain, the promised land is the continent of America, and particularly North America. The "man among the Gentiles," who came across the many waters and found the descendants of Nephi's brethren upon whom the wrath of God had fallen, was Christopher Columbus, whose mission was as surely foreappointed as was that of any prophet.

Then followed the prediction of the migration of the Pilgrim Fathers, who are described as "other Gentiles," going forth "out of captivity;" while the subsequent occupation of the land by "multitudes of the Gentiles" who would prosper as a nation, and would subjugate the Indians is impressively, yet tersely, stated:

"And it came to pass that I beheld the Spirit of God, that it wrought upon other Gentiles; and they went forth out of captivity, upon the many waters. And it came to pass that I beheld many multitudes of the Gentiles upon the land of promise; and I beheld the wrath of God, that it was upon the seed of my brethren; and they were scattered before the Gentiles, and were smitten. And I beheld the Spirit of the Lord, that it was upon the Gentiles; that they did prosper, and obtain the land for their inheritance; and I beheld that they were white, and exceeding fair and beautiful, like unto my people before they were slain" (Verses 13-15).

The struggle of the American colonies for independence was foretold, and the assurance that the power of God would be exercised to give them victory over "their mother Gentiles," or the British nation, was inscribed on enduring metal, before the existence of the Western World had found place even in the dreams of mankind:

"And it came to pass that I, Nephi, beheld that the Gentiles

who had gone forth out of captivity, did humble themselves before the Lord; and the power of the Lord was with them; and I beheld that their mother Gentiles were gathered together upon the waters, and upon the land also, to battle against them; and I beheld the power of God was with them, and also that the wrath of God was upon all those that were gathered together against them to battle. And I, Nephi, beheld that the Gentiles that had gone out of captivity, were delivered by the power of God out of the hands of all other nations" (Verses 16-19).

In the economy of God, America, which is veritably the land of Zion, was aforetime consecrated as the home of a free and independent nation. It is the divinely assured inheritance of the "House of Israel," and people of all nationalities who will abide by the laws of righteousness, which embody the principle of true liberty, shall become by adoption members of the house of Israel. Concerning the Gentiles who shall so conform, the Lord thus spake to Nephi:

"And if they harden not their hearts against the Lamb of God, they shall be numbered among the seed of thy father; yea, they shall be numbered among the house of Israel; and they shall be a blessed people upon the promised land for ever: they shall be no more brought down into captivity" (I. Nephi 14: 2).

For a wise purpose this promised land, the American continent, was long kept from the knowledge of men; and the hand of the Lord has been potent in directing its discovery, and in the establishment of the nation of promise and destiny thereon. So did Lehi prophesy after he and his people had been brought to this hemisphere:

"Wherefore, I, Lehi, prophesy according to the workings of the Spirit which is in me, that there shall none come into this land, save they shall be brought by the hand of the Lord. Wherefore, this land is consecrated unto him whom he shall bring. And if it so be that they shall serve him according to the commandments which he hath given, it shall be a land of liberty unto them; wherefore, they shall never be brought down into captivity; if so, it shall be because of iniquity; for if iniquity shall abound, cursed shall be the land for their sakes; but unto the righteous it shall be blessed for ever. And behold, it is wisdom that this land should be kept as yet from the knowledge of other nations; for behold, many nations would overrun the land, that there would be no place for an inheritance" (II. Nephi 1: 6-8).

Other prophets reiterate the solemn assurance, and proclaim as the will and purpose of God that the government of the land should be of the people, and not the tyranny of kings. Jacob, who was Nephi's younger brother, uttered this portentous prediction:

"But behold, this land, saith God, shall be a land of thine inheritance, and the Gentiles shall be blessed upon the land. And this land shall be a land of liberty unto the Gentiles, and there

shall be no kings upon the land, who shall raise up unto the Gentiles: and I will fortify this land against all other nations: and he that fighteth against Zion shall perish, saith God: for he that raiseth up a king against me shall perish, for I, the Lord, the king of heaven, will be their king, and I will be a light unto them forever, that hear my words" (II. Nephi 10: 10-14).

Though the divine fiat had been written that no Gentile king should hold sway in the land, the Nephites for a season, and the Lamanites throughout the period of their history recorded in the Book of Mormon, subjected themselves to kings of their own choosing. The establishment of an enduring republic was to be a feature of the later Gentile occupancy. The last of the Nephite kings was Mosiah; and he, in the early part of the last century B.C., urged upon the people to abolish the monarchy and to found instead a government according to "the voice of the people." In a stirring proclamation he set forth the potential dangers of kingly rule, and admonished the nation to guard its liberty as a sacred possession, and to delegate its inherent powers to judges, who should be duly elected by popular vote, and who could be impeached if charged with iniquitous exercise of power, and be removed if found unworthy. King Mosiah summarized, in a masterly way, the fundamentals of true democracy. After reciting the wrongs the people had suffered under monarchial oppression, he continued in this wise:

"And now behold I say unto you, it is not expedient that such abominations should come upon you; therefore choose you by the voice of this people, judges, that ye may be judged according to the laws which have been given you by our fathers, which are correct, and which were given them by the hand of the Lord. Now it is not common that the voice of the people desireth anything contrary to that which is right; but it is common for the lesser part of the people to desire that which is not right; therefore this shall ye observe, and make it your law to do your business by the voice of the people. And if the time comes that the voice of the people doth choose iniquity, then is the time that the judgments of God will come upon you, yea, then is the time he will visit you with great destruction even as he has hitherto visited this land. And now if ye have judges, and they do not judge you according to the law which has been given, ye can cause that they may be judged of a higher judge: If your higher judges do not judge righteous judgments, ye shall cause that a small number of your lower judges should be gathered together, and they shall judge your higher judges, according to the voice of the people. And I command you to do these things in the fear of the Lord: and I command you to do these things, and that ye have no king: that if these people commit sins and iniquities, they shall be answered upon their own heads. For behold I say unto you, the sins of many people have been caused by the iniquities of their

kings; therefore their iniquities are answered upon the heads of their kings. And now I desire that this inequality should be no more in this land, especially among this my people; but I desire that this land be a land of liberty, and every man may enjoy his rights and privileges alike, so long as the Lord sees fit, that we may live and inherit the land; yea, even as long as any of our posterity remains upon the face of the land" (Mosiah 29: 24-32).

The affairs of government were to be the concern of the whole commonwealth: for, as the king proclaimed with convincing plainness, "the burden should come upon all the people, that every man might bear his part." It is gratifying to know that the Nephite people sustained the royal proposition, and straightway they set about creating election districts, and at the appointed time chose, by vote, the first elective rulers of the new republic.

The Latter-day Saints hold that the American government is a divinely established institution, and that the men who framed the Declaration of Independence, and the Constitution of the United States were moved upon to act in accordance with the purposes of God, as were all who have striven to establish, and as are all who strive to maintain, the righteous supremacy of the Republic of the United States.

SUFFERINGS OF THE JEWS IN THE WAR.

THE *American Hebrew* some time ago called attention to the prominent part the Jews are taking in this world-conflict.

"Close to three-quarters of a million Jews," says this paper, "practically all the young and able-bodied Jews of Europe, the bread-winners of all European Jewry, are in the war, on both sides of the conflict. Though Israel's mission is peace, the irony of Israel's fate has never manifested itself so pathetically as through his distinction for valor, and heroism, and self-sacrifice upon the fields of battle in all the areas of the present war. Even now millions of Jews in Austria, in Galicia, in Russia and in the Polish provinces now occupied by the German and Austrian forces are starving, dying of hunger and of cold, not knowing whither to turn for aid."

The Jews of Russia have bled themselves for their brethren. They have organized relief work upon a scale unknown before in Jewish life. But the great Jewish centers have broken down, the great Jewish communities have been uprooted, and the Jews of Russia, the Jews of Galicia, the Jews of Poland, the Jews of Germany are turning to America for salvation. In many cases, in Russia, the Jewish community, driven out by the war, have gone to another Jewish community, there to find shelter, good friends to console them, a relief committee to look after their needs; but

soon the brethren who acted as hosts to the hungry fugitives and homeless wanderers found themselves also among the hungry fugitives and homeless wanderers, for they, too, were driven from their homes. And with their guests they have gone to another Jewish community in quest of bread and shelter. The tragedy of this people is greater than we are able to realize. No pen, however eloquent, can depict all the horrors, all the misery, all the helplessness that have befallen it in the European catastrophe.

May we not hope that, after these great sacrifices, as one of the results of the war, Palestine will be redeemed and the Jewish nation re-born to independence and a power for peace in the world? According to St. Paul, their dispersion was the reconciliation of the world: their gathering will be "life from the dead" (Rom. 11: 15).

IF YOU WOULD LIVE LONG.

Doctor Frank Crane has taken a report on one hundred and seven cases of longevity printed in the *British Health Review*, and made the following deductions:

There were few bachelors or old maids in the lot. Almost all of the persons examined had spent much of their time out of doors. The house, the close room, is the chief of life-shorteners.

Very few indulged, or had habitually indulged, in stimulants, such as alcohol, tobacco, tea, and coffee. There is no doubt as to the value of stimulants; the trouble is they are costly; the price we pay is—life.

They used very little medicine.

Most were of a cheerful habit, worried little, and laughed a deal.

Most of them, including the wealthly, had worked all their lives, and most of them had continued their activities even in advanced years. A favorite form of snicide among folk past fifty is to stop work.

Scarcely any of them were fat. Few fleshy people grow very old.

They were nearly all great sleepers. They went to bed early and rose early. Those whose activities are by artificial light have little insurance of old age.

All were careful and moderate eaters. To eat what you like and all you like may be a merry life, but it will be a short one. The curse of modern life is overfeeding.

Very few ate much meat. Most ate it sparingly. Many not at all. Meat really belongs to the stimulant group, along with alcohol and coffee; all the food value there is in it can be obtained from other sources without the poison.

Almost all were large drinkers of water, but not mineral water.

Most of them were great readers, especially in later life.

EXTENT OF PROHIBITION IN CANADA.

THE wave of temperance has received an excellent welcome in Canada. The Canadian people are naturally a temperate people, and do not condone vice or crime in any form. Realizing the danger before them, the people, or their representatives, in the various provinces, have taken a decided stand on this question. In some provinces a plebiscite was taken directly on it; in others it has been made a political issue, while in others the legislatures have taken it in hand themselves. The result is that to-day there is almost nation-wide prohibition in Canada.

All of the provinces, with the exception of Quebec and British Columbia, are totally dry. It has not as yet become a provincial question among the French Canadians of Quebec. But three-fourths of the counties in that district are also dry. In September last, this question was referred to the people of British Columbia during their provincial election, and was passed with eight thousand majority. Hence, just as soon as the legislature can act upon the bill, British Columbia will also be dry.

All of the great tract of country known as the Northwest Territory, is also totally dry. The Yukon Territory, made up chiefly of mining camps, is still wet. Recently a vote was taken on this question, in that far north territory, and the wets won with the small majority of three. The drys have demanded a recount, and feel confident of victory upon the final returns. Hence, within the next few months, if victory is theirs, there will be but one wet spot in the Dominion of Canada, viz., one-fourth of the counties of Quebec.

* * * *

Since prohibition has been in force in the provinces of Canada, there has been marked prosperity throughout the land. Families have been made happy and prosperous. Children have been heard to say, "We have a new papa now. He brings us toys and candy, and stays at home and plays with us at night."

The Latter-day Saints in Canada are justly proud of the part they have taken in bringing about this splendid condition. They were among the first to act against the liquor interests, and were for a number of years living in the one white spot on the map. They are proud now to know that this white spot has grown, that their influence has been felt, and that it will continue to be felt for good during the coming years, in this land.

The people of Canada trust that soon prohibition will be had, not only in the Dominion of Canada, but throughout the world. They are determined to do what they can to stamp out the liquor evil, and ask the co-operation of all who are, or may be, interested, to assist them in doing so. From the Canadian point of view, one makes no mistake when one fights the liquor traffic. DEVOE WOOLF, L.L.B., in the *Improvement Era*.

THURSDAY, JANUARY 25, 1917.

EDITORIAL.

OUR ENEMIES THEMSELVES BEING JUDGES.

It has been customary among a certain class of critics of the Latter-day Saints to say that the Church itself was largely responsible for the persecutions through which it passed in the early years of its existence. The saints, they claim, were undesirable citizens, who even deemed it their privilege to appropriate for their own use the property of their peaceful neighbors. For that reason, it is alleged, they were driven from Jackson County, Missouri, in 1833, and from Nauvoo, Illinois, in 1846.

People familiar with the history of the Latter-day Saints know that this is not true. They know that the Latter-day Saints were then, as they are now, law-abiding, peace-loving, and God-fearing. Orson Pratt, speaking of the remarkable prophecy in the Book of Mormon, according to which the blood of the saints should cry from the ground to the God of heaven (II. Nephi 28: 10), says:

"How long was it before this met with its fulfilment? History shows that three years after the rise of this Church, the Latter-day Saints, numbering some twelve hundred persons * * * were driven *en masse* from their possessions, their homes were torn down and destroyed, * * * their animals were shot down * * * and many of the saints were also shot dead by the persecutors. Was it because they had committed crimes that merited this treatment? No, their court records do not show a single instance of our people having broken the laws. Was it polygamy? No, for the principle of plural marriage was not known among us then" (*Journal of Discourses*, Vol. XVIII., pp. 223-4).

Orson Pratt, as appears from this quotation, makes the bold, but perfectly true, assertion that the court records of Missouri and Illinois contain no proof whatever of the accusation that the Latter-day Saints were law-breakers, and in this case it is evident that the absence of such proof amounts to a demonstration of their innocence, for if they had broken the law, their enemies would have brought them into court and secured a conviction in the shortest time possible, and in that case the records would have shown the proceedings. But there are no such cases on record.

This remarkable fact is attested by witnesses outside the Church, as well as by members. Even enemies admit that the saints in Missouri and Illinois were innocent of wrong-doing. As in the case of ancient Israel, "Their rock is not as our Rock, even our enemies themselves being judges" (Deut. 32: 31).

An article illustrating this, is quoted in the current number of

the *Journal of History*. It is by one Alexander Majors, and appears in a volume of which he is the author, entitled, *Seventy Years on the Frontier*. This Alexander Majors, it seems, was a son of Benjamin Majors, who was a member of the committee which, on behalf of non-"Mormons," signed the so-called agreement that the saints should leave Independence in a specified time. Alexander Majors writes from an anti-"Mormon" point of view, but is endeavoring to be fair and truthful, and his testimony, as an eye-witness, on the question of the guilt, or innocence, of the Saints, is, therefore, of great value. He has this to say:

"They established their headquarters at Independence, where some of their leading elders were located. There they set up a printing office, the first that was established within one hundred and fifty miles of Independence, and commenced printing their church literature, which was very distasteful to the members and leaders of other religions denominations, the community being composed of Methodists, Baptists of two different orders, Presbyterians of two different orders, and Catholics, and a denomination calling themselves Christians.

"In that day and age it was regarded as blasphemous or sacrilegious for any one to claim that he had met angels and received from them new revelations, and the religious portion of the community especially, was very much incensed and aroused at the audacity of any person claiming such interviews from the invisible world. Of course the 'Mormon' elders denounced the elders and preachers of other denominations above mentioned, and said they were the blind leading the blind, and that they would all go into the ditch together. An elder, by the name of Rigdon, preached in the Courthouse one Sunday in 1832, in which he said that he had been to the third heaven, and had talked face to face with God Almighty. The preachers in the community the next day, went *en masse* to call upon him. He repeated what he had said the day before, telling them they had not the truth, and were the blind leading the blind.

"The conduct of the 'Mormons' for the three years that they remained there was that of good citizens beyond their tantalizing talks to outsiders. * * * Finally the citizens, and particularly the religious portion of them, made up their minds that it was wrong to allow them to be printing their literature and preaching, as it might have a bad effect upon the rising generation; and on July 4, 1833, there was quite a gathering of citizens and a mob was formed to tear down their printing office."

* * * *

"It has been claimed by people who were highly colored in their prejudice against the 'Mormons,' that they were bad citizens; that they stole whatever they could get their hands on, and were not law-abiding. This is not true with reference to their citizenship in Jackson County, where they got their first kick, and as severe

a one as they ever received, if not the most severe. There was not an officer among them, all the offices of the county being in the hands of their enemies, and if one had stolen a chicken, he could, and would have been brought to grief for so doing; but it is my opinion there is nothing in the county records to show where a 'Mormon' was ever charged with any misdemeanor in the way of violation of the laws for the protection of property. The cause of all this trouble was solely from the claim that they had a new revelation direct from the Almighty, making them the chosen instruments to go forward, let it please or displease whom it might, to build up the New Jerusalem on the spot above referred to, Temple Lot. And as above stated, whoever did not join in this must, sooner or later, give way to those who would.

"I met a Presbyterian preacher, Reverend Mr. McNiece, in Salt Lake City, a number of years ago at the dinner table of a mutual friend, Doctor Douglass. It was on the Sabbath after hearing him preach a very bitter sermon against the 'Mormons,' denouncing their doctrines and doings in a severe manner, and while we were at the dinner table the subject of the 'Mormons' came up, and I told him that I was thoroughly versed in their first troubles in Missouri, and he asked me what the trouble was. I told him frankly that it grew out of the fact that they claimed to have seen an angel, and to have received a new revelation from God, which was not in accord with the religious denominations that existed in the community at that time. He hooted at the idea and told me he had read the history of their troubles there, and that they were bad citizens, with reference to being outlaws, thieves, etc., who would pick up their neighbors' property and the like. He insisted that he had read their history and showed a disposition to discredit my statements. I told him that I was history, and knew as much about it as any living man could know, and that there were no charges of that kind against them; they were industrious, hard-working people, and worked for whatever they wanted to live upon, obtaining it by their industry, and not by stealing it from their neighbors. He then scouted at the idea that people would receive such treatment as they did, because they claimed to have seen angels, and talked with God, and merely claimed to have a new revelation. I then referred him to the fact that fifty or sixty years previous to that time, the public mind in America lacked a great deal of being so tolerant, as it was at the time of our conversation; that not more than one hundred years ago, some of the American people were so superstitious that they could burn witches at the stake, and drag Quakers through the streets of Boston on their backs with a jack hitched to their heels; that the 'Mormons' to-day could go to Jackson County, Missouri, and preach the same doctrines that they did then, and the result would be that they would be laughed at, instead of mobbed, as they were sixty years ago."

Those in our own day who are under the impression that the Latter-day Saints are everywhere spoken against because of some evil doctrines which they hold, or evil practices in which they indulge, are just as much mistaken as are the class of critics whom Mr. Majors contradicts in the paragraphs quoted. The Latter-day Saints to-day are, as a people, following a very high moral standard. They have no other aim in the world than the salvation of themselves and their fellow-men from all evils, of whatever nature. They believe in the Fatherhood of God and the Brotherhood of man, and endeavor to exemplify in their lives and conduct this relationship, looking forward to the time when the kingdom of God shall be fully established and His will be done on earth as it is done in heaven. Because they believe in the teachings of God in the Bible, they are misunderstood by a world, in which the Lord Himself is a stranger, and His Sermon on the Mount the visions of a dreamer. The only fault of the saints is that of Daniel, who dared to worship God contrary to the law of soothsayers. This statement challenges the closest investigation, and we know that anyone who will make an impartial inquiry, desirous of obtaining a knowledge of the truth, will receive that knowledge and a testimony that the gospel is true, and that the Church of Jesus Christ of Latter-day Saints is the Church of Christ.

J. M. S.

Once or twice in your life the pain of mere continuance seemed insupportable. You could not go on. You must lie down and die with the dead in just this place. There were no heavens and no earth in loneliness; the sun was cold ashes on the other side of all-obliterating night, and in the muteness of misery, silence and sound were equally intolerable, either to experience, or to imagine. You would have liked to be consigned to the blissful oblivion of Nirvana.

Then you recovered. You conquered. You fought and lived down the pusillanimity of your hour of exhaustion. You saw more truly by the new light that shone in darkness. You were taught things that you would not have learned in a blossoming garden where no heaviness was more than a falling petal. From being harsh, intolerant, you came to be more tender, more willing to make allowances. In the mindfulness of your own failings, you looked with more merciful eyes upon the shortcomings and failures of others. You saw the gold-veins of the hidden good threading the universe. You realized how every one had a soul to keep, and in some fashion tried to keep it, though the light was denied innumerable times, and there were bruising pitfalls again and again. Once you thought your life impoverished by Fate—but lo! it has been enriched by treasure put away in secret places, where no man can take it from you.—Selected.

LADY MISSIONARIES.

THE following are the names of the sisters who have been set apart to do missionary work in the British mission:

Norwich conference—Emma Rebecca Howes, Agnes Mary Blythe, Alice May Wilkin, Rachel Stewart Carey, Lily May Crotch, Florence Hilda Platten, Gertrude Maude Harris, Sabina Reynolds, Gertrude Elizabeth Walker, May Madeline Coleby, Lily Maud Walker, Lily Barker, Lucy Elizabeth Rowe, Lillian Edith Shelley, Clara MacInnes, Ethel Akester, Harriet Barker, Elizabeth Scott, Mabel Annie Moyses, Sarah Ann Phillips, Myrtle Violet Coleby.

Nottingham conference—Lonie Welch, Daisy Latey, Lizzie Vice, Connie Lovett, Eva Charles, Maggie Wood, Sarah Clarke, Maggie Hickling, Lucy Grace, Emma Stevens, Ada Welch, Rachel Breedon, Mary Horsley, Beatrice Papworth, Mary Shelton Hill, Susannah Welch, Frances Mills.

Hull conference—Martha Smith, Bessie G. Todd, Mary A. Thorpe, Rose H. Bushell, Gertrude Coats, Margaret Wharram, Lovina Walker, Muriel Pickering, Avis Towsey Pickering, Avis Pickering, Mary Ann Northgraves, Florence Evelyn Hall, Eliza Whatton, Eva Jarman, Edna May Green, Lily Wiseman, Mary Helen Hall, Rose Oxley, Ellen Thirkill Bowes, Ellen Blanch Walker, Mary Elizabeth Manton, Maggie Dunston, Jane Bushell.

Scottish Conference—Annie K. Gallacher, Isabella Gallacher, Mary C. P. Hunter, Jessie Hunter, Jane Christie Rennie, Elizabeth C. McPherson, Mary Hutten Hood, Catherine K. H. Hood, Katherine M. Rae, Helen Susannah Rennie, Isabella Blake, Daisy Johnston Devlyn, Jane Warnock Glass, Louisa Richardson, Mariam White Logan, Jane Smith, Catherine M. Sands, Maggie Beggs, Agnes Beggs.

Liverpool conference—Rebecca Reid, Ada Lancaster, Sarah Ann Edwards, May Love, Edith Lord, Sarah Alice Brown, Elizabeth Harker, Annie Birchall, Agnes Sedelia Bentley, Ann Yates, Margaret Hargreaves, Mary A. West, Margaret E. Blackburn, Isabella Blackburn, Margaret L. Leak, Elizabeth May Owens, Emily Mares, Gladys Wray, Ada Cross, Winnifred May Andrew, Annie McWilliam, Mary Gardner, Edna Hill, Florence M. Bell, Dorothy Blackburn, Beulah Hayes, Elizabeth Leaver, Margaret Ibbotson, Margaret A. McCarry, Lavinia Tinsley, Mary J. Arbuthnot, Elizabeth E. Harvey, Alice Tinsley, Edith Rickard, Louisa Edwards, Lucy J. Barnes, Emma S. Thompson, Norah E. Thompson, Minnie Jackson, Emma Abigail Owens, Martha Wray, Annie Joad, Violet A. Tofte, Elsie M. Smith, Harriet Lowther, Elizabeth Ellen Tofte, Isabella E. Bell.

Birmingham conference—Edith Oakley Dobell, Eleanor M. Joseph, Emily Brown, Henrietta Smith Boyd, Susie Bradley, Esther Chance, Eliza Boone Eggerton, Amy G. Taylor, Kate Smith, Jennie Crouch, Lizzie Bennett, Naomi Edith Griffin, Olive Hartwell, Zillah Pitt, Mary Ann Blakemore, Dorcas Eleanor Kate Ariss, Louise Arnold, Marion Shipman, Maude Cooper, Anna Seckington, Emma Horne, Lucy Hartopp, Phoebe Dix, Nellie Jackson, Maude Blakemore, Daisy Kathleen Pestridge, Emma

Vale, Minnie Hopewell, Sarah Jane Totney, Sarah Hopewell, Mary Leedham, Sarah Ann Seckington, Mary Martha Walker, Ada Malinda Elizabeth Hunter, Rosa Lydia Adair.

Newcastle conference—Evelyn Short, Lily Allason, Janet Hannah, Margaret Walker, Lena Sedgwick, May Easter, Hannah Hutchinson, Lizzie McDonald, Bessie Pearson, Edith Weightman, Theodora Bitton, Eliza Smith Small, Jane Ann Capewell, Lenora M. Garbett, Ada Derbyshire, Eva Owens, Evelyn N. Rudd, Gertrude Eleanor, Catherine Stawart, Winnifred McKinley, Ethel B. Banks, Ethel Lintle, Winnie Allason, Clara Allason, Alice Hannah, Melvina Sedgwick, Mary Ann Balls, Ada Briggs, Eliza Tyson, Winnifred W. Burns, Ada Stewart, Lily M. Bitton, Constance A. Bitton, Florence Mary France, Mary Josephine Tait, Ruth Derbyshire, Dora Sherwood, Florence Robinson, Gertrude Clark, Alice Harland, Elizabeth Gray, Elizabeth Robinson, Grace Brown.

Leeds conference—Mary Elizabeth Sanders, Ann Robinson, Mary Madeline Higgins, Hannah Terry, Lucy Ann Walker, Lily Walton, Ada Amanda Shaw, Laura Berry, Emma Helliwell, Mary Briggs, Clara Briggs, Nancy Thorpe, Ellen Smith, Annie Maria Brooker, Ada Hudson, Emily Lavina Dawson, Mary Hannah Farrar, Esther Reynolds, Alice Brearley, Florence Bennett, Ada Housecroft, Alice Rawson, Isabella Kershaw, Lily Huddlestone, Mary Whitaker, Sarah Ann Ageline Machin, Sarah Ann Vause, Hannah Shackleton, Maria Wood, Florrie Ennett, Maud Elizabeth Newsome, Emily Annie Dutton.

Irish conference—Sarah Lydia Ditty, Katherine Jane McCord, Violet Dodds, Hester Kingsberry, Mary Ann Kennedy, Sarah Elizabeth Church.

Manchester conference—Ethel Nash, Caroline T. James, Ethel Batkin, Mary Ellen Platt, Betsy Habbeshaw, Emmaline Cooper, Florence Allsop, Mary Holt, Mary A. Bamford, Chrissie I. Barnes, Doris Newton, Edith A. Coopertwaite, Louisa E. Grint, Annie B. Kirkham, Elizabeth Moss, Hannah M. Richardson, Eda Palmer, Elizabeth Saville, Emma Sowter, Amy Diggle, Jane Holt, Mary A. Glassey, Edith A. Olive.

London conference—Leah Beer, Hilda Beer, Jane Musgrove, Margaret Hyde, Sarah T. Rabson, Sarah S. Dean, Violet Norton, Ethel Norton, Eva Weeks, Ada Woloster, Nellie Sartain, Elsie Spring, Annie Bickerstaff, Eleanor Maud Beechings, Peggy Hamilton, Edith Turner, Sarah Emma Stagg, Lillian R. Wallace, Mary Ann Beechings, Fannie Rosa Attwood, Cordilla Hill, Annie Christina Bray, Nellie Rose Rumble, Daisy Buksh, Germaine Depassel, Maud Harris, Eva Maud Rumble, Rosa E. Rumble, Lillaine J. R. Olver, Phillis Ivy Rickard, Edith E. Seaich, Mabel Rosa Wood, Ethel L. Frogley, Emily Frogley, Eva Carry, Lillian Prior.

Sheffield conference—Harriet Rogan, Fannie Ryder Bradley, Mary E. Gregory, Lucy Ellen Wilson, Martha Ann Germany, Lucy Smith, Agnes Elizabeth Robinson, Laura Ethel Stagg, Violet Leabury.

Bristol conference—Ethel Jenkins, Hester Neal, Nellie Wintle, Edith Bryant, Naomi Forward, Lily May Bendall, Katherine Bryant, Elsie Bryant, Ada Wintle, Mary Ann Jane Caswill, Ellen Forward, Margaret Elvira Jones.

THE JUSTICE OF GOD.

A FEW days ago I was asked this question, "Why have you forsaken the religion in which you were brought up?" I replied, "Because I have found one better." "No" said the man who had asked me. "You never have." I told him that if he would study "Mormonism," he would come to the same conclusion, and say with me, that it was indeed better than the religion of our parents. How can we prove that "Mormonism" is better than other religions, and what does it teach, that others do not?

There are three things which "Mormonism" teaches and proves, which others profess to believe in, but do not. These are the three: First, that God is a just God; second, that He is no respecter of persons; third, that He is the same yesterday, to-day, and forever.

In the meridian of time, God saw fit to send His Son to the earth, and to promulgate a plan whereby men could, by obedience, gain for themselves salvation. Would it be fair, or just, for God to send His Son to just a few people living in and around Jerusalem, and give them His plan of salvation, and leave the rest of the world in darkness? You must confess that it would not. God would not be a just God, if that were the case. "Mormonism" teaches that, after the resurrection, our Lord descended on the western hemisphere, or what is now known as the American continents, and preached His gospel and gave to the people there His plan of salvation. And not only did He preach to these people, but He afterwards went to the lost tribes of Israel. What! says the people of the world, Did Christ, after He had ascended, again descend on the earth and preach to other people? Yes, did He not tell His apostles that other sheep He had, which were not of the flock which were at Jerusalem, and that He must go and visit them?

Then again, "Mormonism" proclaims that God is the same yesterday, to-day, and forever; that God will reveal His mind and will unto the people, and warn them of calamities in this age of the world, even as He did in the days of the prophets of the Old Testament. We are supported in this view by the Prophet Amos, when he declares, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets" (Amos 3: 7). In ancient times we are told that whenever God was about to chasten the people and bring swift destruction upon them for their waywardness and disobedience, He always raised up a prophet to tell them of it, and offered them a way of escape. For instance, when God was about to destroy the cities of Sodom and Gomorrah, the patriarch and prophet Abraham pleaded with Him and asked Him to spare the cities, and he was given a promise from God that if he could find five righteous persons in those two cities, He would spare them for their sake; but five were not to be found, and the cities were destroyed. Then again, when the

wickedness of the people of Nineveh had come up before God, He raised up the Prophet Jonah to go and preach unto them and call them to repentance, and the people of Nineveh repented, and the city was saved. Nevertheless, they fell back into their wicked ways, and the Lord sent the Prophet Nahum to call them to repentance; but they would not hearken unto his words, and the Lord, finally, caused the armies of the Chaldeans to come upon them. Now, I ask, if God raised up prophets in those days to warn the people of such calamities, would He be a just God if He let such wanton destruction come upon the earth as we see to-day, without raising up a prophet unto the people and offering them a way of escape? Verily, I say, He would not.

Now look at all the religions in the world to-day, and go to their ministers and theologians, and ask them if God has raised up a prophet in these days to warn the people of the calamities and destruction now rampant, and they will all answer emphatically, No! And so we have to turn from all these so-called religions, and go to that despised religion called "Mormonism," to show to the world that God is just, and that He does reveal His secrets to His servants, the prophets, to-day, even as he did in ancient times. And we proclaim unto the world that God has raised up a prophet to cry repentance and warn all men of these calamities, and to offer them a way out of them. In the first section of the Doctrine and Covenants, the Lord says He has called Joseph Smith for this very purpose, and then, He adds, that the time is nigh at hand when peace shall be taken from the earth and the devil shall have power over his dominions.

Dear reader, search the Doctrine and Covenants from one end to the other, and you will find that it is full of predictions concerning this war and other destructions, which are to follow, if the people do not repent.

But this is not all. Besides warning the people of those dire calamities, He has told them how to escape them, for He says: "And it shall come to pass among the wicked that he who will not take up his sword against his neighbor must needs flee to Zion for refuge." During this last twenty years few nations have escaped war. God has, indeed, been just and generous in these days, and all those who have heeded the warning voice of His servants and fled to Zion, have indeed found a place of refuge and safety.

And now, I ask, is not "Mormonism" better than all the other religious systems? Am I not justified in saying that in forsaking that which I was brought up in, I have found something better? Yes, indeed, I am, and I proclaim to the world that, no matter who they are, or how good they are, if they will accept "Mormonism," and live up to its teachings, it will make them better men and women.

Walsall. ARTHUR DIX.

FROM THE MISSION FIELD.

Baptisms.—A baptismal service was held at the Turkish Baths, Sunderland (Newcastle conference), on Sunday, January 14th, 1917, when four souls were added to the fold of Christ. President Jonathan Hunt officiated, assisted by Brother Albert E. C. Banks; those baptized were confirmed the same day at Gateshead by President Jonathan Hunt and Elder Albert E. C. Banks.

Sale of Work.—The Gateshead Relief Society (Newcastle conference) held its first bazaar on January 1st, 1917, which was opened by President Jonathan Hunt with a few encouraging remarks to the sisters. There was a good attendance, and the sum of £4 8s. 10d. was realized. After the sale, there was a very enjoyable social, attended by fifty-two saints and friends, and all took part. Fruit was served at intervals.

DIED.

FINGLAH.—At Walsall (Birmingham conference), December 26th, 1916, John Finglah. Deceased was born August 11th, 1837, and was baptized August 15th, 1911, by Elder William Leary, and confirmed the same day by Elder D. M. Davis. Brother Finglah was a faithful and true Latter-day Saint to the end.

DIGGLE.—At Hyde (Manchester conference), December 1st, 1916, Robert Diggle, the beloved son of James and Sarah Diggle. Deceased was born April 25th, 1898, at Newton, Cheshire; baptized June 12th, 1906, by Elder Brigham Casto, and confirmed by Elder Henry C. Gwilliam. (This notice has appeared once before, but owing to some inaccuracies, it is published again with the corrections received).

MACINNES.—On Tuesday, January 9th, 1917, in the 7th General Hospital, British Expeditionary Force, after a brief illness, Private Stanley MacInnes, of the Norwich conference. Deceased was born October 18th, 1895, at Ipswich, Suffolk, England, and was baptized August 19th, 1915, by Elder William Werrett, Jr., and confirmed August 22nd, 1915, by Elder Joseph R. Standage. Brother MacInnes died a faithful Latter-day Saint.

CONTENTS:

The Destiny of the American Nation Declared by Prophecy	49	Editorial: Our Enemies Themselves Being Judges	56
Sufferings of the Jews in the War	53	Lady Missionaries	60
If You Would Live Long ...	54	The Justice of God...	62
Extent of Prohibition in Canada	55	From the Mission Field	64

EDITED, PRINTED AND PUBLISHED BY GEORGE F. RICHARDS, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.